THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The thoughts we think are the seeds we sow."

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THE ATTITUDE OF THE CHURCH.

THE attitude of the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, towards other religious organizations is very much misunderstood. It is commonly regarded as hostile, bigoted and exclusive. This arises probably from the position taken by the Church as an establishment by divine, immediate revelation, but in a greater degree from the misrepresentation of its adversaries. Truth is in itself naturally uncompromising. It does not affiliate with error. The twain cannot harmonize. One must eventually give way to the other.

This Church claims divine origin. It was not evolved from the opinions of human beings nor made up out of the books of the Bible. Neither was it concocted from the various sects of Christendom or the different theories of heathendom. It is *sui generis*. It was either set up by divine revelation and commandment in the nineteenth century, or it is fraudulent, deceptive, and merely one more of the modern organizations that tend to confuse and divide the human family. If this Church is what it purports to be, it stands alone in the world as the only true Church of Christ, endowed with divine authority to administer the ordinances of the Gospel for the salvation of the living and the redemption of the dead. Any other position taken up by it would be inconsistent with its claims, its doctrines, and its purpose.

This of course places it in a peculiar position as regards other religious institutions, and arouses a feeling of opposition and resentment from those that do not believe in its declarations nor endorse its doctrines. This, however, need not and ought not excite such antagonism as has been directed against it by professing Christians and religious teachers. It is quite proper that those who dissent from it should endeavor to disprove its assertions and arguments and claims, by reason and by Scripture. It is not right, however, that they should attempt to crush it by any forcible means, to place it in a false light, to distort its principles or to injure its advocates.

The course that has been pursued against the Latter-day Saints in raising mobs against them, driving them from their homes, destroying their property, murdering their leaders and many of their members, and perpetrating all kinds of indignities upon them, has not been justified in law or in religion or in common humanity. It has perhaps provoked the sufferers to feelings of animosity not in accordance with the true spirit of Christ's Gospel, and suggested that retaliation which is forbidden by Him who has declared: "Vengeance is mine, I will repay." But we are glad to say this feeling has not been permitted to break out into revengeful deeds, and has gradually been driven out of the hearts of the Latter-day Saints by the true spirit of their divine faith.

While standing firm on the foundation laid by Deity Himself, this Church has due regard for the good intents and tenets and endeavors of other religious societies. It regards all truth, whether called secular or religious, as coming from God. While believing that He is not the author of confusion but of order and harmony and concord and peace, this Church applauds all that is good and praiseworthy in every sect and society under the sun, whether Christian or Pagan. It believes that there is much of truth and goodness and purity and righteousness in every one of them. It does not ignore the self-sacrifice exhibited by ministers of religion throughout the centuries that have passed, when the world was left without direct divine communication, nor that exhibited in the present day.

"Mormonism" does not deny the fact that any of the Christian religions is better than none at all. It teaches that the sincere prayer and desire of every honest soul is acceptable to God, to the extent that it deserves, whether proceeding from a so-called Christian or a heathen suppliant. It recognizes the truth to be found in the various conflicting organizations claiming to be Christian as the force which has enabled them to exist in spite of the errors which they have each imbibed, and it sees in their contentions the positive proof of their mistakes, because truth is always harmonious with itself and there is no conflict in eternal principles. That there are good men and women in all the churches of the world, that there are able, conscientious and devoted ministers among them, that they are entitled to respect and in many instances to admiration and reward, that they have been the means of reforming society, reclaiming sinners, promoting morality, aiding in the advancement of mankind and preparing the way for the triumph of right, we most certainly believe, and are willing to give due credit to them all for their labors of love.

To every man and woman sincerely engaged in working for the elevation of the race and in promulgating that which they believe to be true and beneficial, we can heartily say, "God speed you and be with you." We recognize the different agencies through which the divine Spirit operates for the betterment of humanity. We regard every invention, discovery, and development of good in all the world as coming from that divine Spirit which guides into all truth, and we are glad to welcome them all as aids to the accomplishment of the divine purpose in this great and last dispensation of God's mercy to man.

This Church does not entertain ill-feelings towards opposing churches or individuals because they differ in their beliefs from ours, or on account of

their declining to accept or investigate the principles we regard as palpable truth. We acknowledge the right of every human being to believe and act upon that which appears to him to be right, so that it does not lead him to interfere with equal rights in others. But we do not view with kindliness the wilful endeavors of sectaries to injure and defame us, although we try to bear with patience their unceasing attacks and misrepresentations.

We recognize the hand of the Lord in the movements among the nations for the spread of light and liberty. These are not yet developed in their fullness either in "Christian" or in heathen lands and systems. Such measure of each as may be enjoyed or advocated or contended for we regard as beneficial and tending towards the perfect day, and the coming kingdom of righteousness and peace. Although we do not admit the right of any prelate or priest to officiate in the name of Deity without actual divine authority, we give due credit to sincere efforts by good men of every creed and society to benefit the world, temporally or spiritually. We look upon the great talents exhibited by the bright, intelligent, forceful men and women in every department of thought and action as divine gifts, and we stand ready to receive and rejoice in that which is brought forth from any source that adds to the sum of human knowledge and increases the real happiness of mankind.

Preachers, statesmen, scientists, philosophers, journalists, poets, artists, musicians, authors, dramatists, lawyers, physicians, surgeons, lecturers and all workers in the field of advancement and improvement, are regarded by this Church in their different sphere as instruments in the hand of Providence for the uplifting of God's children in mortality. Only the charlatan, the deceiver, the hypocrite, the pretender, the wilful falsifier, the humbug and the fraud merit the despising and the rejection of Latter-day Saints, who wish to meet all people worthy of respect whatever may be their religious beliefs, with a fraternal handclasp and a hearty welcome. We have no quarrel with any sect or society in the spirit of anger or wrath, and in our struggles to uphold the right our motto has always been that of the British volunteers: "Defence, not defiance." Our aim is to promulgate our faith among the nations, but we seek to establish "peace on earth, good will to man."—*Deseret News.*

The Power of Influence.—Samuel publiciy declared against the tyrant, Saul, because of his flagrant sins. Saul sent soldiers to take Samuel, but when they came under the influence of the good man they forgot their king's service and wished only to please Samuel. Again the king sent soldiers; again he waited in disappointment. Then he became exceedingly angry, and went forth like an angry beast of prey, saying: "I will go and take captive him who dares to speak against the king and his court." But when the king entered into the presence of the man of God, he himself was taken captive by the purity of the man's influence, and he confessed his wickedness. Influence is a thousand fold more powerful than words. Influence is that subtle and powerful force that lives even after those who generated it are gone. Such was the influence of Constantine that even after he was dead the ruling princes used to meet daily in the state room where the great man used to live, to meditate, if perchance the spirit that illuminated their great leader might guide and direct them.

WHAT THE WORLD NEEDS—MENTAL CULTURE AND SPIRITUAL ILLUMINATION.

MR. SIDNEY H. BEARD, editor of the *Herald of the Golden Age*, writing in the current number of that excellent quarterly, says:

We are naturally inclined to forget that the small sphere of thought in which we individually dwell probably has a similar relationship to the cosmic realm of Truth that a village has to the whole of our universe. Some of us even bear a mental resemblance to the old cottager, who, when she climbed for the first time to the top of one of the hills surrounding her hamlet, remarked that she "had no idea that the world was so large."

We are also in danger of neglecting the admonition "With all thy getting, get wisdom"; and many of us suffer from chronic spiritual indolence which causes us to rest content with the little we know and the small progress we have made.

Continued bondage to erroneous beliefs is thus our portion, and we fail to apprehend our mental and spiritual poverty, and our need of culture, until our time of present opportunity is well nigh past. And we suffer loss because we do not pause and take stock of ourselves and discover where we are—and thus learn that the years which remain to us may be utilized more worthily for the accomplishment of the real business of this life on earth.

Those who move about the world with observant eyes realize how many men and women there are who have passed middle age, yet whose minds might be compared to a barren wilderness; whose moral thews and sinews are weak through lack of training and discipline; whose eyes are blind to spiritual facts and verities; whose ears are deaf to spiritual sounds; and whose hearts are filled with fear concerning almost all the possibilities of the future except just those things which they *should* fear, namely, neglect in doing the Divine will, ignorance of truth and spiritual law, and failure to attain that *real* life and that ennobled character which it is the purpose of God that they should reach and acquire.

The art of living is probably the most neglected of all the arts—for most human souls *drift* through life without any definite end in view or any clearly visualized objective. Like the flotsam and jetsam on the tidal current they thoughtlessly float along, the sport of every passing wind and circumstance; and even when some heaven-sent breeze reaches them, that would bear them towards the peaceful haven of spiritual liberty and realization they often have scarcely energy or understanding enough to respond and to avail themselves of its aid.

Yet the wealth of God's universe has been prepared for those who can win their way to its possession. The boundless realm of artistic and spiritual sensation, with all its treasures and sources of delight, is open to the soul that can develop the faculty of responsive vibration; the music of the spheres is ever swelling for those whose ears are sensitive to the inspiring harmonies of heaven; the artists of the eternal world are ever producing pictures of entrancing beauty for those whose eyes can see them; and spiritual experiences, mystic and wonderful, and that can satisfy the soul's deepest longing and

need, await those who press forward towards the higher planes of thought and consciousness.

It may be true that "ignorance is bliss" under certain circumstances, but the popular aphorism does not apply in the case of the understanding of those natural and spiritual laws which determine the weal or woe of human souls.

For such lack of knowledge generally results in hard knocks against spiritual stone walls; in scars resulting from soul-wounds; in the besmirching of soul-garments that might have remained undefiled and beautiful; and in the stern teachings and chastisements of the inexorable teacher, Experience—to whose school and discipline every soul must be consigned who will not seek after wisdom or receive helpful counsel and instruction.

And such wisdom cannot be gained by those who do not realize its attainment to be needful and possible, or put forth any effort to apprehend truth by patient investigation, thoughtful study, and timely reflection. This gift for which Solomon prayed—a wise and understanding heart—cannot be arbitrarily and suddenly given to any human soul; for it is of such a nature that it must be earned and won by long continued aspiration and constant endeavor.

Every human soul stands in need of revelation and illumination. And we are much indebted to those who dwell in higher spheres for the unveiling of truth and for spiritual guidance and help. But very few of us realize our mental and visual limitations or put ourselves into that receptive attitude which makes revelation of truth possible.

The more one knows of the real verities of life and of the operation of spiritual law, the more one aspires to know; and there is a depth of meaning in those words of the Master, "To him that *hath* shall be given, and he shall have abundantly." The difficulty lies in bringing about the soul's initial realization of its ignorance, and of the necessity of putting forth earnest and continuous effort to reach a higher plane.

Our need of revelation is as great to-day as at any time in the past; for there are multitudes who are spell-bound by the dominance of the elementry and materialistic ideas which are still so prevalent among us.

And many indeed are they who are being swept on towards shipwreck of soul and spiritual catastrophe by the swift tide of earthly and sensual illusion To these must come some illuminative flash from heaven if their downward course is to be arrested.

So enthralled are many of us by popular religious misconceptions and delusions that we actively hinder clearer light from reaching us by our unreasoning prejudices and our slavish subservience to conventional authority and letter-worship. And consequently the invisible helpers who would gladly lead us to some mount of vision whence we might obtain a wider view of the inheritance of the children of God, are baffled in their beneficent efforts to uplift and spiritualize us.

But if we can only realize our need of culture and illumination, and seek after the same, this disposition will in itself become a source of attraction, and will help to establish conditions which are requisite in order that spiritual truth may be revealed to us.

Alas, how many of us are in that condition which was described by the Revealer of Nazareth when He said to His followers: "I have many things to say unto you, but ye cannot receive them now!" And how great is the loss which we suffer through sheer inability to receive the good things which God is waiting to bestow!

But we can all do something to remove the barriers which hinder the inflow of spiritual illumination to our souls. We can *aspire* and we can *pray*; we can knock earnestly and persistently at the door of the temple; we can wash our soul garments in the waters of individual atonement, and purify character by subjugation of our lower mortal nature.

We can put aside our prejudices and our letter-worship, and can listen with open minds and attentive ears to those messages which have been delivered by God's prophets throughout the ages, and in every land.

And, if we do so, we shall be surprised to find what a bounteous stream of teaching and revelation has been poured forth from the Christ-sphere, for the healing of the nations and in order that the spiritual progress of our race may be carried on to its consummation.

And the glad thought may dawn upon our minds that it is even our privilege to share in the great work; to be used as instruments by the Divine Worker; and to participate in the labor, the sorrow, the triumph, and the joy, of those elect ones who have been called to tread the path that leads to Christhood, and commissioned to clear the way for the coming Kingdom of God.

If we make spiritual culture and the emancipation of ourselves and others our chief ideals, and seek in a practical manner to work for the highest ends, we shall soon find our mental horizon undergoing much extension, and our lives becoming more fruitful. Some great cause will claim our service and give us opportunity to deny ourselves daily as disciples of the Christ.

The following of such a purpose will rapidly produce a change for the better in our lot and aid us in finding emancipation from the dominance of the lower self. And thus may we, in our humble way, tread in the footsteps of the great Emancipator, who having won the freedom of the kingdom of Heaven for Himself, ever lives to aid those who are still struggling against adverse human conditions and the temptations which form a necessary part of our earthly discipline.

Such experience and joy is our destiny; unseen hands are beckoning us towards the ever-coming life; and sympathetic helpers are doing what they can to aid us to apprehend the things which belong to our peace and to press forward along the path that leads to liberty on all planes.

ONE stormy Sunday morning the pastor of a church in a small Ohio town was much gratified to observe in his congregation a woman who lived some distance away. At the conclusion of the service the pastor congratulated the faithful one, saying: "I must commend your bravery in coming such a distance through this terrible storm." Much to his chagrin, the woman replied: "Well, pastor, its this way: My husband won't go to church, and he's that cross on Sunday morning after breakfast that I just naturally have to go somewhere to escape him."

A PROPHECY AND ITS FULFILLMENT.

WHILE laboring as a missionary a few months ago in the south of England, many things transpired which made me rejoice in the Gospel of the Son of God. On the invitation of a friend, my companion and myself visited a little fishing village, and while there we met a sister who joined the Church many years ago, and who is still rejoicing in the latter-day work, although she had seen the Elders but a few times in thirty years. Our visit to her home was a very pleasant one, and we listened with great interest while she told of the experiences of Elder Brigham Young, Jr., and other missionaries who had preached the Gospel in that vicinity in the early days. She told us that they promised her that she would never want for something to eat because she had always been willing to share what little she had with them, and that that promise had been fulfilled, notwithstanding that her husband has been a helpless invalid for many years.

The Elders were forced to leave the village at that time because of the persecution brought upon them by the influence of a so-called Christian preacher. After a meeting which they had held on the street corner, the sectarian preacher spoke to the crowd that had gathered. He resorted to ridicule and slander, which turned the people against the Elders, so that they were unable to make any headway in that place. Before leaving, however, Brother Young prophesied that the day would come when that minister's flock would desert him and despise him as he had despised them. She had lived to see the fulfillment of this prediction, for the day came when the minister was considered too old to act as a scriptural expounder, and his own people turned him out of their church. His wife had died and he had no one to look after him. Often his clothes were not as neat and as clean as they might have been with a little attention. Those who had pointed the finger of scorn at the Latter-day Saint Elders, now made all manner of fun of the man who had once been their leader. He died penniless. His last days were spent a few miles from this village, and when he returned, just before he died, there was not one of his flock to welcome him to his home.

Such experiences are frequent in the work of the Lord and strengthen my testimony of its divinity; but my soul is grieved when I see men oppose God's work to-day. If they would only take the advice of Gamaliel of old how much better it would be for them.—ROBERT PRICE.

DESCRIBING the ways and manners of English Protestant clergymen in the rural districts, a London paper says: "We have often been told that the Church of England has placed an educated gentleman in every parish. This educated gentleman will often enter a workman's cottage with his hat on, and his wife, with her Lady Bountiful assumptions, is equally objectionable. There is a story told of a laborer's little girl who was asked to a children's party at the rectory. Her mother told her to try and behave like a lady. On her arrival the child said to her hostess, 'Does your husband drink?' She was sent home as a rude little girl, and her mother asked the reason. 'Well, mother,' the child answered, 'you told me to try to behave like a lady, and most of the ladies who come to see you always ask, 'Does your husband drink?'"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 11, 1906.

EDITORIAL

WHY MANY WORKING MEN DO NOT GO TO CHURCH.

A LARGELY-ATTENDED meeting, called for the purpose of discussing the above question, was held Sunday afternoon, September 30th, in the Mission Hall, Quorn Street, Liverpool, Rev. H. Frazer presiding. Representatives of many of the trades and professions were in attendance. The meeting proved to be a very interesting one, and was conducted with the most perfect decorum. A free discussion of the subject was courted by the chairman at the outset, and quite a number of those present brought forth their strong reasons. The meeting lasted for an hour and a half, and during that time some very startling revelations were made. It seems almost incredible—but the first speaker had statistics to back up his assertion—that seventy per cent of the working men of to-day are non-church goers. The churches have become alarmed over this great falling away, but they are at a lost to know how to remedy it. Various schemes—the majority of them ridiculous in the extreme—are being resorted to in order to draw people to meetings. Some churches have gone so far as to give theatrical entertainments as a prologue to their services in the hope of enticing people to attend church. Last month the Rev. G. Ernest Thorn, the Congregationalist minister who created a sensation twelve months ago by appearing on the stage of the Crown Theatre, at Peckham, in "The Swiss Express," devised a fresh plan to assure attendance at his Sunday meetings. He was to have appeared at the theatre on Sunday, the 23rd ult., in a suit of ancient armor, but found it impossible to move in it, therefore he had to be content with showing the armor piece by piece during his forty minutes' address. His sole desire, he told a press representative, was to attract fresh people to his Sunday meetings. His text was: "Put on the armor of God." We sit and wonder what the next invention will be.

Among the reasons given at the meeting on the 30th ult. why many of the working men do not go to church were the following:

1st. "That he is neglected by the minister." It was stated that in the churches to-day there are several ladies auxiliaries and societies; that the parson is present at almost all of the meetings of these organizations, and that he pays much more attention to the female members of his congregation than he does to the male members. This accusation, we noticed, caused several gentlemen of the cloth to blush and look guilty.

2nd. "That the hypocrisy of many of its members has driven a large number outside the pale of the church." Pious hypocrites have become an abomination in the sight of decent men, and that the churches have tolerated a great deal of hypocrisy cannot be denied. Men preach holiness but practice the direct opposite. A short time ago a party of ordained ministers might have been seen having a "glorious time," during which they indulged quite freely in champagne and brandy. Think of that from men who preach righteousness and temperance to the working man.

3rd. "The tax which men have to pay for the privilege of going to church" was given as another reason why many staid at home. The rich man can easily afford to pay for his seat out of his surplus, while the poor man has to pay his pew rent out of his capital, out of his hard earnings. In many of the churches to-day a man is measured by the length of his purse strings. If he is wealthy he can have an elegantly-upholstered pew for himself and family, a first-class seat, as it were, while the poor man must be content with a third-class seat. This had brought about class distinction, so that in many of the churches the members do not recognize each other as brethren. Dr. Gore, Bishop of Birmingham, preaching to a large congregation a few days ago, said that "while the Church of England had labored hard for the poor, yet it had all hung fire. They were unable at present to make an effective spiritual appeal in the great democracy of England. They did not find themselves in touch with the mass of the laboring people, and was not the reason of all this that they had been the church of the rich rather than of the poor, of capital rather than labor? By this he meant that in the strata of society the Church had worked, and still worked, from above downward, rather than from below upwards. The opinions and prejudices that were associated with the administration of the Church as a whole were opinions and prejudices of the higher and higher middle classes rather than of the wage-earners. This became all the more apparent if they contrasted the Church of England in this respect with the Roman Catholic Church in Ireland, or the Presbyterian Church of Scotland, at least as it stood before the rise of vast industrial cities like Glasgow and Dundee. His lordship believed that the chief test of the vitality of a Church of Christ in any country and in any age was that it represented the poor, the wage-earners; that it should be a community in which religion worked upwards from below, rather than downwards from above, in the social scale. Suggesting 'the lines of the most hopeful recovery,' Dr. Gore said they must take the administration of relief out of the hands of the clergy and church workers, so that it could not be said a man went to church for what he could get. Then they must consult the convenience of poor parishoners. Thirdly, they must maintain a true sacerdotalism; and fourthly, they must disassociate the clergy from being identified with the wealthier classes."

4th. Another reason assigned for so many working men staying away from church is because a very large number of them are not in a fit condition to go to the sanctury on the Sabbath day. A man who indulges freely in liquor on Saturday night—and it is an acknowledged fact that many thousands of the working men do so indulge—does not find himself very spiritually inclined the following morning. These men, instead of waiting for the churches

to open, may be seen waiting for the opening of the public houses. There is no complaint heard from the saloon-keepers. No, indeed. While the churches are almost deserted by working men, the saloons are crowded with them. Drink is the curse of the country, and just so long as men indulge as they are doing at the present time, so long will there be vacant seats in the churches. Addressing a large assembly of men in Liverpool on Sunday evening last, Rev. W. Stanton Jones said: "The drink curse brings not only its withering blight upon the laboring classes living in a slum. It is the hidden grief in some of the most respectable streets of the city. It is the skeleton in countless homes in the suburbs. It is not confined to one class of society. While the working classes of England spend £7 per head, other classes spend £13 per head. In Liverpool our annual drink bill is nearly £3,000,000 sterling—£60,000 each week. And what do we get in return? Sorrow, suffering, crime, poverty, broken homes, and broken hearts. It is one of the darkest stains on our homeland. Think of it, 60,000 men and women go down each year to an early grave through drink. To-night scattered over this country is a standing army of 600,000 drunkards." What the working men need to-day is regeneration, a new birth. They need to be convinced of the error of their ways and of the folly of their dissolute habits, and, by sincere repentance, be turned from the power of Satan unto God. With regeneration, with a change of heart, instead of spending their time and hard earnings in the public houses, they would be anxious for the Sabbath day to come that they might go to the house of God and pay their devotions to Him who had redeemed them from their sins and made them new creatures in Christ Jesus.

One of the chief reasons, undoubtedly, why so many working men do not go to church is because many of them have become sick of the dry husks with which ministers to-day feed their flocks instead of the bread of life. The dead forms conceived by uninspired men and taught in the churches for the Gospel of Christ fail to impress men to-day as they did in days gone by. A religion without spiritual life, without the gifts and blessings which accompany the Gospel of Christ, is like the barren fig tree of the scriptures. The churches of to-day bear no resemblance to the Church established by Messiah. Where do we find, except in the Church of Jesus Christ of Latter-day Saints, inspired apostles and prophets to-day? Where do we find the doctrine of Christ taught to-day as it was taught by Jesus and His apostles? Where do we find the miraculous gifts of the Spirit as they were found in the churches which Jesus and His apostles established? Where do we find a church whose leaders are in communication with Jehovah and who receive revelations from Him from time to time. Certainly not in the sectarian churches of the world, and we do not manifest surprise at so many people absenting themselves from them.

W. A. M.

THE book dealers and stationers in every city in the land are now completely stocked with postal cards containing all kinds of pictures and almost every conceivable expression. Some of these cards are really beautiful and artistic; others are ingenious and witty, while others are absolutely void of

even the common marks of decency, portraying thoughts of a degrading, ignorant nature, rather than ideas of a refined and intelligent character. Because cards of this type are on the market for sale, it does not follow that they are all fit to be sent through the mails; and people using them should be careful to distinguish between the propriety and impropriety of using certain cards, and especially should they avoid sending those of a low, degrading character. The fact that the sender's name is sometimes withheld from the public, and initials known only to the addresses used, does not excuse the practice, for the fact still remains that the act is a tainted reflection upon the sender, and not infrequently is the receiver of the missive embarrassed, if not disgusted, when the postmaster hands out a postal card carrying imprints that are beneath the dignity of a refined and cultured mind. Surely the postmaster's opinion is not very exalted of either the sender or the receiver. The card itself speaks for the tastes of the person sending the card, and the fact that a man is judged by the company he keeps, supports the unfavorable reflection upon the one who receives it. People who fall in line with the postal card fad should use their best judgment, both in selecting cards, and in sending them, either with or without cover.—*Elder's Journal.*

SOME RESULTS OF THE BRADFORD CONFERENCE.

THE following interesting reports come from President E. E. Hill and Elder Hugh R. Sloan of the Irish conference. President Hill writes: More than one Elder returned to Ireland from the Bradford conference thanking the Lord that they had been permitted to attend, and, with renewed zeal, proceeded to don the whole armor of God. They had made up their minds to try and preach the Gospel in "the good, old way"—without purse or scrip, as recommended by President Ballif. For some time past Elders R. D. Hoagland and H. R. Sloan have been traveling and preaching within a radius of forty miles of Belfast. They report marked success, and say, "We never felt better nor enjoyed more of the Spirit of the Lord than we have since we commenced traveling without purse or scrip."

The following is Elder Sloan's report: I will give you a brief account of our first trip into the country. Since the conference at Bradford, Elder Roy D. Hoagland and myself have spent some time traveling without purse or scrip. Our first day in the country we met with fair success. About six o'clock in the evening we began to make our wants known to the people, as we distributed tracts from house to house. It was ten o'clock when a kind widow by the name of Sarah Patton took us in. After telling her our mission, we were treated to a good supper. The meal ended, we spent some time in conversing on the principles of the Gospel and in singing hymns, and then we were shown to our room, which contained a good, feather bed. On arising the following morning, we found our shoes polished and a wholesome breakfast awaiting us. On taking our leave of the kind woman, she bade us God-speed and told us to call again.

We spent the day in tracting from one farm house to another. About four o'clock in the afternoon we came to the home of an old lady. She accepted some of our literature, and gave us two large pieces of cake, which our hungry

stomachs relished. We continued our journey till ten o'clock, when we came to a large farm house. It was evident that the inmates had retired for the night. We knocked at the door and a lady answered from the window. We told her our business, when she informed us that she was unable to entertain us. As we were leaving the place, we passed a large hay stack, and Elder Hoagland proposed that we make a bed in it for the night. I consented, for we were both very tired and wet—we had traveled all day in the rain. But no sooner had we climbed to the top of the stack than we were discovered by the owner, who came over and ordered us sharply to come down. We obeyed him, and then we began to reason with him. We talked to him for about an hour, when he kindly gave us permission to return to our bed in the hay. In a little while he returned and invited us in to supper which his wife had prepared for us. We talked to the gentleman and his wife for some time, gave them some literature, then returned to the hay stack.

We were up with the crows next morning, had a conversation with the hired man, and sold him two books. We were given a good breakfast. The lady of the house expressed regret that we had not come earlier the evening before. She seemed to be impressed with our testimonies, and before we left we were given two shillings.

We set out for another day's tracting. Rain fell most of the day. In the evening a gentleman took us in and gave us supper. He had heard the Elders preach twelve years ago, and agreed with the doctrines which they advocated. His house being small, and having a large family, he was unable to keep us over night, so we continued our journey. About nine o'clock we asked for entertainment at a large, country home. We were told by the proprietor that he had no room. We told the gentleman that we had been tracting all day, that we were very tired, and that if he would give us a place to shelter us from the rain we would be satisfied. He took us down through his fields to an old delapidated house, with a stone floor, and, giving us a bundle of hay for a bed, told us that we could pass the night there. The night did not pass any too soon for us. Our slumbers were broken by the fleas, and early the next morning we arose from our "bed" and began to sing the songs of Zion and to thank the Lord for His goodness to us. Our morning devotions ended, we went to thank the owner of the house for our "comfortable beds," and were invited in to breakfast.

We have held street meetings in Banbridge, Markethill, and Portadown. At the latter place a large crowd was in attendance. After the meeting we distributed five hundred tracts. During the past six days we have traveled one hundred Irish miles distributing tracts, and can say truthfully that the happiest days we have spent in the mission field are the days we have gone forth without purse or scrip, relying upon the Lord to open up the way for us.

I ALMOST think we are all of us ghosts. It is not only what we have inherited from our father and mother that "walks" in us. It is all sorts of dead ideas, and lifeless old beliefs, and so on. They have no vitality, but they cling to us all the same, and we can't get rid of them.—IBSEN.

CONFERENCE AT LONDON.

THE semi-annual London conference was held on Sunday, October 6, 1906, in the Finsbury Town Hall. There were in attendance President Heber J. Grant of the European mission, Elder James Robert Price of the Liverpool office, President Miles L. Jones and twenty-eight traveling Elders of the London conference.

The conference was opened at 10:30 a.m. by President Jones welcoming those present and presenting the general authorities of the Church, the presidents of the mission and conference and traveling Elders, all of whom were unanimously sustained. The clerk then read the statistical report of the conference. Short addresses on the Gospel were then delivered by the following Elders, each of whom bore strong testimonies to its divinity: A. W. Stephens, Jr., D. W. James, Jr., and Earl A. Stratford, after which a trio was sung by Elders Seare, Hansen and Cummings.

President Grant occupied the remainder of the time in an exhortation to the Saints present to observe every law of the Gospel if they wished to be in harmony with the Latter-day work, pointing out the inconsistency of our expecting the blessings if we failed to be obedient to principles.

At the afternoon meeting the following Elders addressed the assembly: George M. Howell, Eugene Gray, O. J. Bateman, and J. Robert Price.

President Grant spoke at some length on the status of the Latter-day Saints in Utah in comparison with communities of other states, as shown by the United States census. The only way to prove "Mormonism" is to make a careful study of its teachings and ask God to bless the effort. President Grant demonstrated in a most forceful manner the utter inconsistency of the stories in circulation relative to our people.

During the afternoon session Sister Ethel Pendry and Mr. Charles Trevor rendered solos.

At the evening session President Miles L. Jones, Elders Joseph F. Hansen and Frank D. Cummings addressed the meeting, after which President Grant set forth in a most convincing manner the belief of the Latter-day Saints, calling attention to the various gifts of the Gospel which were in the Church and which had been enjoyed and which were being enjoyed by the Saints of God to-day. He related many incidents in proof of same.

During the evening a solo was rendered by Sister Grace Tout and a quartette by Elders Gray, Seare, Jarvis and Hoopes.

The attendance at both afternoon and evening sessions was very gratifying, quite a number of strangers being interested listeners. Refreshments were served between the afternoon and evening meetings, and a genenal good time was indulged in.

President Grant met with the Elders in council meeting on Monday, October 8, 1906, when a rich outpouring of the Spirit was enjoyed. He gave some timely counsel, and each of the Elders present expressed himself regarding his labors, and the earnest desire he had to magnify his calling.

BRIGHAM A. SEARE, Clerk of Conference.

FROM THE MISSION FIELD.

District Meetings.—Two district meetings were held in the Leeds branch of the Leeds conference on Sunday, September 30, 1906. President Joseph A. Fife and five of the traveling Elders were in attendance. There was a good attendance of Saints and investigators at each meeting President Fife and the Elders imparted much good instruction to those present and explained the principles of the Gospel in a very able and intelligent manner.

Arrivals.—The following missionaries arrived at Liverpool, October 5, 1906, per s.s. *Arabic*: For Great Britain—Carl E. Ericksen, Julian M. Thomas, August W. Lund, Wilford J. Burt, Oliver B. Ostler, William H. Russell, David H. Clayton, Jr., Jesse B. Sharp, Salt Lake City; Le Roy Dixon, Provo; T. Edgar Beard, Coalville; Charles A. Sperry, Harold Hulme, Park City; John G. Bunnell, Eureka; Samuel Webster, Mountain View, Canada. For Sweden—Neils P. Swenson, Salt Lake City. For Switzerland and Germany—Wallace A. Allred, Lewiston.

Appointments.—The Elders who arrived for the British mission, October 5, 1906, are appointed to labor in the following conferences: Carl E. Erickson, Leeds; Le Roy Dixon, Birmingham; August W. Lund, Jesse B. Sharp, Newcastle; T. Edgar Beard, Sheffield; Charles A. Sperry, Harold Hulme, London; John G. Bunnell, Wilford J. Burt, William H. Russell, Scottish; Samel Webster, Oliver B. Ostler, Nottingham; Julian M. Thomas, David H. Clayton, Jr., Manchester.

Encouraging Report from South Africa.—Elder R. A. Badger, writing from South Africa, says: "This month (September) has been a splendid one for us. We have had Elders Peterson and Foulger down from Port Elizabeth. We held forty-eight spirited meetings. Here at Woodstock we are holding four cottage meetings each week, and many people are deeply interested in the Gospel. I rejoice in the spirit of love and unity which exists among the brethren. All the missionaries are well, and are working very energetically. In August we baptized two converts, and there are many people who are earnestly investigating the Gospel.

Baptisms.—A baptismal service was held in the Public Baths in Hyde, Manchester conference, Tuesday evening, October 2, 1906, when nine persons were initiated into the Church. Elders George T. Beesley and George R. Swainston officiated. A goodly number of spectators assembled to witness the ceremony, and to these Elder Ambrose Hibbert explained the ordinance of baptism. Those present appeared to be favorably impressed with the service.

Elders George M. Howell and David Smith, Jr., writing from Portsmouth under date of October 2, 1906, says: "We wish to inform you that we have had the pleasure of leading two more honest souls into the waters of baptism. The ordinance was performed on Sunday, September 30, 1906, in Portsmouth Harbor. The work of the Lord is progressing in this part of His vineyard. Between thirty and forty persons attend our Sunday evening ser-

vices, and our cottage meetings during the week are also well attended. We feel well in the work of the Lord."

Golden Wedding.—On September 18th, the Saints and Elders of the Glasgow branch were the guests of the Cooke family at an entertainment given in honor of the parents, Brother David and Sister Maggie Cooke, who for fifty years past have shared joys and ills together. The large hall at 316 Paisley Road afforded ample room for the Saints and friends who had met to join in greetings and extend their wishes of long life and happiness to the venerable old couple. President James Brown in a short speech welcomed, on behalf of the family, those present, and succeeded in a few well chosen remarks and quotations from Robert Burns in warming the spirits of all present. Elder David L. Murdoch read a poem which he had composed for the occasion, after which a purse containing sovereigns was presented as a token of respect to Brother and Sister Cooke. A splendid "tea" was served and the remainder of the evening was spent in singing, dancing and reciting. To demonstrate that it is possible to be active and cheerful after half a century of married life, Brother Cooke, who is seventy-five years of age, sang a song and danced a step dance. When the hour for departing arrived the old Scottish custom of joining hands in a circle and singing "Auld Lang Syne" was carried into effect, and then after a hearty hand-shake, and a "God bless your remaining years" had been said to the old couple, each one wended his way homeward realizing more than ever before the blessings of peace, health and happiness which follow obedience to God's laws. Brother and Sister Cooke have for many years past been faithful Latter-day Saints. They have six children and twenty-four grand-children living. Their health is good, and from present indications they will yet live many years together to enjoy the society of family and friends.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for October 21, 1906.

30. The Word of Wisdom.

1. A principle of promise. Doc. and Cov. 76: 5-10; 89: 3, 18-21; Exodus 12: 21-29.
2. Warning against evil designs. Doc. and Cov. 89: 4.
3. Strong drinks. Wine. Proverbs 20: 1; 23: 29-32; Ecclesiastes 10: 16, 17; Isaiah 5: 11, 12; 28: 7; Hosea 4: 11; Micah 2: 11; Luke 21: 34; Ephesians 5: 18; I Timothy 3: 2, 3; I Peter 4: 3; Doc. and Cov. 27: 3, 4; 89: 5-7.
4. Hot drinks. Doc. and Cov. 89: 9.
5. Tobacco. Doc. and Cov. 89: 8.
6. Flesh. Doc. and Cov. 59: 16-20; 89: 14, 16, 17.
7. Fruits of the earth. Alma 46: 40; Doc. and Cov. 59: 17-20; 89: 9-11, 14, 16, 17.

AT THE TABLE.

The years have sped since first I led
You to the table, dear,
And you sat over there alone
And I sat smiling here.

A year or two flew past and you
No longer sat alone,
A little one was in your arms,
Your darling and my own.

And then another year or so,
And some one else was there;
And Willie sat near me, you know,
While Trottie claimed your care.

The years have sped since first I led
You to the table, dear,
And you looked queenly at the foot
And I felt kingly here.

To-day, as I look down at you,
On either side I see
A row of hungry little ones
All gazing up at me.

We've added leaves, one after one,
And you are far away—
Aye, thrice as far, my dear, as on,
That happy, happy day.

But though we sit so far apart—
You there and I up here—
Two rows of hearts from my fond heart
Stretch down to you, my dear.

Thank God for every extra leaf
The table holds to-day,
And may we never know the grief
Of putting one away.

SELECTED.

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